Not unfrequently a few objects belonging to a particular class are fixed on, and the view may become contracted to the very narrowest point; and God (as among the Caffres) may be regarded as little more than a rain-sender, or there may be nothing beyond a vague conception, suggested by the conscience,, of some power that is to be dreaded because of the evil which it may inflict.

The beautiful rays coming from the face of God, and shining in such loveliness around us, are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject the others. Hence the many-coloured aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals.

Hence the room for eacli man fashioning a god after his own heart. An evil conscience, reflecting only the red rays, calls up a god who delights in blood. The man of fine sentiment, reflecting only the softer rays, exhibits from the hues of his own feelings a god of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array him in gorgeous but delusive colouring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent him as the embodiment of order, as blank and black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness. It is seldom in the apprehensions of mankind that all the rays so meet as to give us the pure white light, and to exhibit God, full orbed in all his holiness and goodness, as the fountain of lights in whom is no darkness at all.

It is a favourite maxim of not a few living philosophers, as, for example, of M. Cousin, that error is always partial truth. That it frequently is so cannot be doubted. But this circum-

ttance should not be urged, as these parties sometimes employ it, to excuse error. It ought at least to have been remarked, that partial truth is often the most dangerous of all errors Every one knows how a garbled quotation may be the inoHt effectual perversion of an author's meaning, and how a partial representation of an incident in a man's life may be the moet malignant of all calumnies. It is in taking a partial view of truth that human prejudice finds the easiest uudjuowt eilbctual method of gaining its end. If persons do not w! $h to retain